TOWN & COUNTRY CHURCH

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Satisfaction in the Rural Ministry*

MARK RICH

HOLBROOK LIBRARY PACIFIC SCHOOL OF RELIGION

• The supreme test of satisfaction for any man is whether he can work, serve, hope, build and grow in spirit, fulfilling his heart's desire. That is how he becomes satisfied.

Distinguished Service

Now the rural pastorate is like unto a rose garden. A man spades the fertile bed, plants, hoes, prunes, sprays and loves the bushes for their own sake. When the roses bloom profusely and colorful they are a gift of God. The roses have not been created by the care that has gone into their propagation. They are inherent in the plant. God has mysteriously donated a power whereby from the stock there emerges this symphonic arrangement of colored petals. Any gardener gets his reward from his part in the process. If someone wants to hang a blue ribbon from one of his thorns he will not object but the true gardener is always more eager to share his roses than to demonstrate ribbons.

The pure in heart among country ministers are even so. They too plant and cultivate, and dust and prune in the garden which is the parish. They glory when the mysterious power of God bursts out in some fine expression of character. They share in the richness of new life through the endeavors of the church, the family and community. They glow when a pure young heart gives itself in complete dedication to God, when youth's talents flower in self-giving, when older souls lose themselves in service to a blessed community; when any good thing happens and a new sense of the goodness of life is abroad. Ministers naturally prize recognitions but the deep satisfactions come from observing the power of God expressed in the people and in the community.

Looking back across the years we know there has been progress in the rural cause. There is a new spirit of hope. But let no one think that all the work has been done.

The Challenge

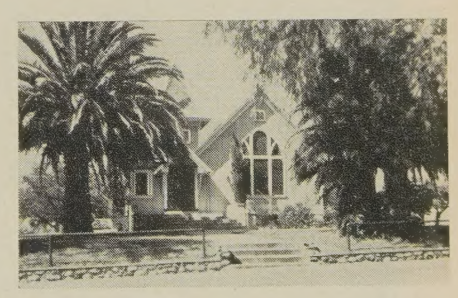
Let us examine a few of the specific needs. There is still an urgent need to reorganize the church life of rural America. The churches in the country, caught in the onslaught of shifting and declining population and anesthetized by a nineteenth century outlook, are mostly served once or twice a month by ministers coming from twenty to one hundred miles. The schools have been reorganized, the Chamber of Commerce has its rural representation and the merchants are alert to their rural customers. When will the churches so organize themselves to become a sweeping community force? That is a missionary opportunity of magnitude.

Then there is need for a more adequate program, and a great need for better church music. Indeed, many and pressing are the needs in rural America. A minister can exercise all his skill, dynamic and consecration in serving these needs, and in serving he should be satisfied.

Working With People

Ministers should be satisfied to work with people. I wish to underline the word *with*. Leading people from truth to truth is not done by pronouncements as much as by working with them to achieve God's goals.

(*Continued on Page 2*)



Etiwanda Community Congregational Church, Claremont, California

* From an address before the American Baptist Assembly, July 1954.

For two years now I have been working intimately with young ministers. That is long enough to see some remarkable growth and long enough to see their handicaps. Sometimes I think that the toughest problem that the neophyte minister faces is to learn how to work with people. This is not the day "to go it alone." This is the day to work with others, and we should be satisfied in it.

The Good Field

Last spring a man planted a garden with vegetables, shrubs, evergreens, and trees. During early June the work got ahead of him. When he had time to work it rained and when the weather was fair he had no time. He fretted because the spot was no credit to a household that claimed a love for gardens. The weeds seemed to snarl at him and his island of enjoyment was submerged in a sea of discontent.

On a more cheerful day he decided to take what time was needed to put the garden in shape. Unhurriedly he settled into a rhythmic stroke of the hoe. Then, tomato plants surged into new growth and the dogwood transplanted from its sequestered forest home smiled. Taking time to work in the garden gave the man a new leisure and made full his enjoyment of it.

It is even so with the minister. If he gives himself half-heartedly to his work because he has little interest or for any other reason, he will have little joy in it. His preaching will emptily echo back to him; his calling will be an aimless routine; his planning desultory and his hope deferred.

Let such ministers remember that about him are the weak and the strong, the incapable and the able, the dull and the bright, the unalert and the responsive, the dullards and the creative. He lives in a cross section of humanity. But in this rural segment of society there are dynamic changes, fascinating interests and developments. Let every minister say, "This is a good field."

Working With God

There is one more satisfaction which is needed to make a rural ministry effective. A minister is satisfied to witness to the Gospel. Christian ministers bring many qualifications and interests into their work. They have neither uniformity of outlook nor of skills. Each man serves in his own way. But each man must have one thing, and that is a solid assurance that his work is done in the name of the Lord. It is God's work and about that there is no question.

How wonderful when the rural minister feels that there are two instead of one, and he knows that he does not work alone. All other satisfactions are summed up in the greatest of all, that God works with him. When a man has that certainty of leading people of the community to a higher life under His will, he is satisfied to be in the ministry. The rural minister serving well is satisfied to serve, to work, to live in the countryside among his people and with the knowledge that it is the will higher than his own which works with him and guides him.

Rural Work in Japan

DAVID E. LINDSTROM

• The Rural Welfare Research Institute is the first agency for research and service to be developed by the International Christian University in Japan. Just as the University's basic purpose is to develop international understanding and cooperation, just so the program of the Institute is geared to the same purpose.

Program

We started by collecting and translating the existing important works in rural community analysis. The training program began with three courses, and the fourteen students were also assigned to work on one of the University's farm enterprises. There is the dairy, the poultry, crops and soils, hogs and sheep, and horticulture. All of the boys are having experience in the use of modern farm machinery. They keep in close touch with research findings of the agricultural colleges—both in Japan and in the United States. The second aspect of training is the making of field studies.

As the schedule unfolds we plan to give attention not only to rural community structure, functions and processes as they relate to democratization, but also to the effects of land reform, economic cooperation, farm unit size, income and living levels, health and nutrition, and the position of women in the farm household.

We are only in the first year of the three-year program, but it is hoped that a good groundwork will be laid for the future work of the Institute. Besides giving training to fourteen boys this year, about twenty next year and thirty-five to forty the third year, we hope we will have reports which will be of inestimable value to Japanese rural life.

Japan's Agricultural Problems

• The number of Japanese rural households whose families cultivated a farm of less than 5 tan (1.25 acres) was 1,830,000 in 1940. After the war the number increased to 2,520,000—40 per cent of the whole number of rural households. So the Japanese government found it necessary to make a new category: "less than 3 tan (0.71 acres)" as one of the measuring scales of the farms. The number of households which are involved in this category is 1,471,000.

The specialized farm households formed 60 per cent of the whole before the war, but now only 50 per cent. With these changes there arises the serious problem of the so-called second and third sons in the Japanese rural family.

These are the problems which Japanese agriculture—farmers and sons—now face.

Your Harvest Festival

Have you overlooked ordering *An Order of Service for a Harvest Festival?* If you have, you may still secure copies from your denominational board or from the Department of Publication and Distribution, National Council of Churches of Christ in the U.S.A., 120 East 23rd Street, New York 10, N. Y., at the following rates: Single Copies, 5 cents each; 100 copies or more, $2.60 for each 100 copies.

The Farm in the American Pattern

BENSON Y. LANDIS

• I had just been recalling the remarks of two "general churchmen" on the passing of the family farm when I glanced up at the engravings on stone on the Union Station at Washington and read that the farm is the best home of the family, the foundation of the national wealth, and other good things. I then and there resolved to write this article, which had been lingering in my mind for some years. President Eliot of Harvard was, I understand, the author of the grand words on the Union Station.

Ownership

In the states east of the Great Plains, 98 per cent of the farm lands were owned by individuals in 1950, according to a sample study of the 1950 census of agriculture, reported by Buis T. Inman and H. E. Robison, in *The Agricultural Situation* of U.S.D.A., September, 1953.

For the nation as a whole, 87.8 per cent of the farm lands were owned by individuals. Corporations owned only 4.4 per cent of the farm and ranch lands and such holdings were "particularly prevalent" in Florida and in the far Western states. Florida was the only state in which individuals owned less than 90 per cent of the farm land. Between 1945 and 1950, corporate holdings increased considerably in California and Florida. Much of the corporately held land produces fruit, vegetables, and cattle.

For the nation as a whole, individuals owned 87.9 per cent of farm lands in 1945, and 87.8 per cent in 1950, certainly no change in practical terms. In 1950, corporations owned about as much farm land as the Indians and about as much as the federal, state, and local governments had title to.

Furthermore, twelve states put one limitation or another on corporate holdings of farm land. Five states limit the time that insurance companies, and in some instances banks, may hold farm land. The states of Oklahoma, Texas, and Minnesota limit certain corporations to ownership of lands necessary for the operations of their businesses. In Texas, corporations may farm only for the purpose of raising specified crops. In Mississippi, one corporation may hold and cultivate no more than 10,000 acres of land, write Inman and Robison. Another limitation, not mentioned by these authors, is the present rate of income tax levied by the federal government on corporations. Many corporations do not relish the idea of farming under present taxes.

Production

What proportion of farm production is turned out by family farms? There appear to be no ways of estimating this accurately. The U.S.D.A. and the Census Bureau have no data on production volume by type of ownership. It is known that a small percentage of farms, the large ones, produce a relatively high proportion of crops. But many large farms are owned by individuals and operated by families. The family-type farm has been getting larger in many sections.

In 1948, Vergil D. Reed, associate director of research of the J. Walter Thompson Company, a well-known advertising agency, wrote: "Family farms account for roughly 80 per cent of farm products *marketed*" (italics mine).

(*Continued on Page 4*)

Winston Pote from A. Devaney, N. Y.

(*Continued from Page 3*)

Family Life

From within a modern advertising agency comes this further word: "It is of the utmost significance that, so far, the family farm has not only survived but thrived under agriculture's mechanical 'revolution.' The opportunity for a normal family life still prevails. With the better conditions which electrification, mechanization, good transportation, better schools, and other improvements make possible, farm life seems certain to offer an even more attractive family environment. However, this will be found primarily on bigger farms which reap the full advantages of mechanization or on part-time and residential farms with much or most of the family income secured from non-farm sources."

There were some 3,300,000 farms with family gross income, from farming, of less than $2,500 each in 1949, and these were 60 per cent of all farms. Some 13,000,000 people lived on them. A gross income of $2,500 in farming leaves a low net income, when costs are deducted. But many of these people now work "off the farm," and have income from industry. I have heard of many people working in a factory or office, five days a week, eight hours a day, and running a small farm in addition. Sons are a great help, along with machines! Fortunately, the welfare of this large group of families who contribute a relatively small proportion of products marketed has, at this writing, the special attention of the national advisory commission considering farm policy under appointment of President Eisenhower.

"Backbone of Democracy"

For more evidence on the role of the farm in the American pattern I have been reading the only book on family farming ever to be written, I believe, by a president of Yale University. It is *Farming and Democracy*, by A. Whitney Griswold (Harcourt Brace, 1947). It was written before Dr. Griswold became president of Yale, and I know not whether his book on the farm was appealing to the trustees. At least the man now president of Yale wrote a book about an old idea—"that farming as a family enterprise is the 'backbone of democracy.'" After reviewing a long cycle of national policy in England, France, and the United States, Dr. Griswold concludes that American interest in maintaining the family farm "sets the United States apart." "It shows a national concern for agriculture as a state of society, for private property in land, and for family farming as their mainstay, that has simply not existed in England . . ."

"It is a conservative conclusion to draw from this evidence that family farming as we now define it is not doomed by technology. . . ." I have not, in this short article, quoted Dr. Griswold's qualifications, but I have given fairly, I think, his general conclusions and direction.

So that, as I read the good evidence, the family farm is still intrenched in the American pattern. It has come into competition with other institutions, but it is giving a good account of itself. It has had to establish lobbies for its own protection, and these lobbies have probably done about what those labor and management have done. It has contributed a certain stability to rural community life, and has thus aided other institutions. It has sent people into town and city churches, and into city colleges. I once heard of a rural high school from which 80 per cent of the graduates went to cities. The family farm goes on aiding other institutions that do not pause to say thanks. It pays for the education of numerous people who later add wealth to cities and their institutions. When one dwells on its social significance, the ordinary cost accounting simply does not apply. It can only be appraised finally in terms of the precious intangibles. The family farm must be placed with the things that matter most in America.

Are You Moving?

Please send your change of address to TOWN AND COUNTRY CHURCH.

Correspondence from Switzerland

• *During the summer of 1953, some two-score Americans attended an international conference on The Church and Rural Life at Lake Geneva, Switzerland, and a travel seminar which preceded it. The following letter from Herr Oswald Studer pastor of the Buchs parish in Switzerland, is an example of contacts made that summer which have proved mutually advantageous:*

Dear Mr. Pielstick:

I want to thank you heartily for sending me the paper on "Christian Theology and Rural Life," by Mr. Hotchkiss, and the publication TOWN AND COUNTRY CHURCH, which I have read with great interest.

As you are aware, besides my own small parsonage, I am serving the rural population of our entire country. During the period of October to May 15th I have given more than 150 lectures in small and in large rural communities. Now the summer season has started. The farmers are working in their fields and have no time to listen to lectures. Therefore I have some free time which I am using for the pursuit of my studies. The conference at Bossey and Mr. Hotchkiss' article are the driving force behind it. I may not have very much time for my studies though, for our evangelical churches in Switzerland, upon the request of the Swiss agricultural organizations, are planning a seminar for the religious education of the young people in the rural communities.

I would be very grateful to you and to your organization if you would keep me posted about the results of your research and your efforts.

It is still with great pleasure that I recall our meeting here in Buchs and in the Chateau de Bossey, and I hope that we will have an opportunity to meet again.

Faithfully,

OSWALD STUDER

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Purposes of This Journal

The purposes of this Journal are:

A. To encourage cooperation among rural churches.

B. To improve the administration of the local church, this to include organization of the church, finance, religious education, community relationships, and the training of lay leadership.

C. To stimulate the development of a Christian philosophy of rural life, this to embrace ethical issues in agriculture, social reconstruction, and government programs; and the content of the minister's message.

Part of Larger Program

The Journal is an important part of an enlarged "cooperative rural church program" that will encourage a national "rural church movement."

The Rehabilitation of Alcoholics

MELVIN S. RITCHEY

• "I don't help drunks," said Mr. Pharisee, as he looked in the car window at Mr. Al Cohol. Al's car had just landed in the ditch as he tried to straighten out the curve. The car was in deep and it would take a tractor to pull him out. But a nearby Samaritan farmer brought his tractor and pulled Al's car out. With a word of thanks Al was on his way again.

But listen to Al mutter to himself as he drives down the highway: "That guy wouldn't help me. He thinks I'm the scum of the earth. Maybe he was a minister. I sure don't want a minister to know about this big drinking problem I have. Why, he'd probably preach me a sermon about the sins of drinking. Oh, yes, I need it, but to have someone tell me how sinful it is would be like pouring more salt on popcorn that already was too salty. I don't need more salt. I need a cool drink of fresh water of encouragement and someone to have faith in me. Oh, I'm not worth anything any more! I can't stop this drinking! I'd just as well end it all! I've made a mess of my life and there's no hope."

The Church's Attitude

Jesus went about doing good, and if the Church represents His arms reaching out to help people, then the Church has a big task in helping alcoholics to understand themselves and their problem, and to help them get back to a controlled life again. "The fields are white unto harvest, but the laborers are few."

The rural church of America needs to open its spiritual eyes and help the thousands of alcoholics to become well human beings again. If the church's attitude is going to be, "I don't help drunks," then she will never get an opportunity to help the alcoholic. She will always pass by on the other side. Patience, love and understanding are most important. Pharisaic attitudes will kill other attempts made in love and helpfulness.

The Church Prepares

The first important step is for the church to make preparations for the coming of an alcoholic into its fellowship. If it has one in its group already, then it should prepare to help that person.

Our church had a training period of two days, led by the Rev. James Renz, temperance director for the Church of the Brethren. Jim had had experience in working with alcoholics, and he told our people about the ways in which an alcoholic thinks, acts and reacts. The church was given an outline of what each person must do—just one person may ruin what others do constructively. We were given a number of books to read on the subject.

Mr. Renz had two meetings with the whole congregation and then met with committees and interested persons at other times. He spent some time with the pastor, and time with the Samaritan family with which the alcoholic was going to live and work. This was the first step of preparation.

The second step of preparation was taken when Dr. Edward K. Ziegler, Director of Evangelism for the Church of the Brethren, came to our church. He stayed about the same length of time that Mr. Renz had, preparing the church spiritually for this new adventure. He talked about such problems as interesting the alcoholic in the spiritual fellowship as well as providing opportunity for him to develop his own spiritual life.

After these two training periods and the reading of appropriate books the church felt ready to help rehabilitate an alcoholic. Then, plans were made to move an alcoholic into the community.

Alcoholic Comes to Church

The church was ready and waiting for Mr. Bihl. A job had been planned and a home found. He was to make his home with some Samaritans and work for them on their

(*Continued on Page* 6)

dairy farm, at regular farm-hand pay. He began coming to the church and getting acquainted with the people. The Samaritans have two little boys who like Mr. Bihl so much they call him "Papa," and he is just like a grandfather to them. The young couple who have given him a home and a job are under the guidance of the church.

Mr. Bihl had been a dairy farmer and that is the job he is doing now. He's an excellent man around cows, is very dependable, and is interested in his work and the community. He hasn't had a slip since he's been here (several months), seems quite contented and is once again enjoying life. No one thinks of him as being a drunkard or an alcoholic. As one of the Junior-High boys said to me after Mr. Bihl had been to church, "He doesn't look to me like a 'drunk.' He looks like a nice man." We all think of him as such now.

Other Opportunities

Another one of our farm families had a hired man who is an alcoholic. Ben is a fine worker but he would leave every few weeks and be gone for a few days. This Samaritan family was very kind to him and tried to treat him like a son, and Ben often said it was the best home he had ever known.

This family eagerly took home some of the literature on alcoholism that was available at the church. As they were reading these books Ben also became interested in reading them. This led him to talk about his problems and himself, something he had done very little of. When he was reading the books and pamphlets he would come into the room where the family was sitting and say, "Let me read you this." Then he would read a paragraph or so and a typical comment might be, "That guy knows what he's talking about; he's writing about me." The Samaritans got to know more about Ben and his problems and it wasn't long until he was confiding in them, telling them about his childhood, his resentments. As he talked he was able to look at his problem more realistically.

As a pastor I wanted to help Ben but he always shied away from me. But when he knew that we were working with Mr. Bihl, Ben and I began to have longer conversations. Now, after several weeks, we can visit like anyone else. He is gaining control of himself and can face his problems. He said recently that he never thought a minister would have anything to do with an alcoholic or that church people would associate with one, so he never wanted to go in a group that didn't drink. The only people he knew how to associate with were those who drank. Ben and I have shared a lot of ideas and difficulties. He asked me to tell the young adult class of the church school (which is the class of which he would be a member) his problem. He couldn't face them right off, but he did help them mow the church lawn. This gave him a chance to get acquainted while working with them. But Ben was still faced with a big struggle.

The Struggle

Ben thought he could stop his drinking by himself. He stayed home most of the time determined he was going to stop, but this got on his nerves and he had to do something. He went to town for a day—just a day's vacation. He walked the streets—nothing to do. He went into a bowling alley center and asked a fellow if he wanted to bowl with him. The fellow said "No." Ben bowled alone a little but was soon on the street—nothing to do. Soon he found himself in a tavern. The result was another slip, making him very discouraged with himself. But he used that slip as a stepping stone, deciding he would have to get out and get acquainted with people and enjoy some creative activity.

Ben tried in his hesitating manner to go a few places, but soon he had another slip and was more disgusted with himself than ever. It had been suggested before that he join the Alcoholics Anonymous, but he thought he could stop on his own. This slip he used as a stepping stone, also. He went to the A.A. for help.

At the first couple of meetings Ben felt he got a lot of help and assurance. But even then he was a slave to alcohol and would go out of an evening and end up in a tavern. But now he is gaining control of himself. He's attending the A.A. regularly, is reading the Bible, A.A. literature, and other selected material. He is about ready to make the church an important factor in his life.

The Challenge

The rural church has a great opportunity to help "the least of these, my brethren." There are many men and women who are struggling with alcohol and the church can help them. One caution—there is no use in trying to help an alcoholic who doesn't want to quit drinking; he will only resent every effort you make. Everyone who tries to help an alcoholic should do some reading first in order to work more effectively.

There are basically three phases of accomplishment in the church program in helping to rehabilitate alcoholics: 1) The rehabilitation itself; 2) temperance education and preventive measures for more alcoholics; 3) counselling and training.

The church can be the good Samaritan to those who have been robbed of their self-control and self-respect. It can help bind up their wounds and allow God to become the controlling power of their lives. For did not Jesus say, "Go and do likewise."

Country Diary, England

• The famous magazine, *The Manchester Guardian Weekly*, publishes every week "A Country Diary." There are usually two crisp observations of the march of the seasons, the migration of birds, the state of the flowers in the villages of Britain.

From Yorkshire, North Riding, came word of a drenching rain following a long drought. "It was refreshing." A sad catastrophe came upon a pair of blackbirds building a nest, but there was evidence that another nest would be built.

In Hereford, daffodils were affected by a late snow, and "the white fruit blossom has an all too brief a flowering." "Nature has an eye to next year's yield." In the orchard there is a quiet planning, without the fuss made by man. "The evenings were particularly lovely."

Antigonish Extension Work*

ALEX LAIDLAW

To find the roots of what blossomed into the St. Francis Xavier University Extension Department, we must go back many years, for it would have been impossible for the work to proceed along the channels which it took if the way had not been made ready long before. The right atmosphere had to be created, and that atmosphere had to be liberal in thought or the work could never have gone forward.

Struggle to Build Social Order

The department evolved from the scattered experiences over many years of a university attempting to keep in touch with the problems of the people of its constituency. It was begun, not to help people keep pace with a vibrant and prosperous economy, but rather to stem the recession of an ebbing tide.

The name of St. Francis Xavier is inseparably linked with the fight against depressed conditions, and against poverty, and against the things that cause it. In the age-long struggle to build the good social order, the university is on the side of those who fight against injustice and exploitation wherever they appear.

Dr. Jimmy Tompkins

In 1921 came a clear direct call for a frontal attack on the problems of the region. The voice was not new; it had been heard in and around Antigonish for many years. It was the urgent, prodding voice of Dr. J. J. Tompkins. He urged the university to do something about the "problem of bringing some measure of useful education to the great majority who stand and must remain outside the walls of our colleges." It was in this message that he set the pattern of what the Extension Department was to do:

> "We must take and follow the opinion of the people themselves. . . . What the people most *need* to learn must be what they most *want* to learn. . . ."

Although there were other faculty members aware of the duty of the university and who were eager to lend a hand in the task, St. Francis Xavier as an institution did not rise to the challenge right away. Seven years were to pass before definite action was taken. It is true that a pioneer project in adult education was opened on the campus—the first sessions of the People's School were held in 1921 and 1922. Moreover, during these seven years a conference on rural problems was held regularly in the diocese.

Getting Started

In the meantime important events were taking place in that world outside. The sorry plight of the fishermen had attracted attention in high places at last. A Royal Commission was at work finding out what could be done, and as a result of their recommendations Dr. M. M. Coady was put to work to organize the communities along the coast of Nova Scotia. Finally, by the beginning of 1930, a budget of $10,535 was laid out for the first year, and let me suggest that it was not an insignificant sum in that day for a new and pioneering educational venture.

Thereafter the extension program evolved rapidly and each year brought some new venture that fired the imagination and spurred the people on to new undertakings.

A people's credit system was launched. We find that by December of 1930 there were 173 study clubs in action with 1384 members. More and more the people clamored for organizations to help them economically. As a result, the promotion and guidance of cooperatives became the principal activity. Buying clubs, lobster factories, more and more credit unions, co-op stores—they were springing up everywhere. The *Extension Bulletin,* later to become the *Maritime Cooperator,* began to appear and it spoke in courageous language of the economic and social ills of the primary producers and workers. That pamphlet truly carried "knowledge for the people."

Motives and Philosophy

There are two totally different ideas of what university extension should be. The first is that an extension service should simply extend what the university is now doing to more and more people. This idea holds that university classes are a good thing and should therefore be given to as many people as possible, even those who cannot come to the campus. The second concept, wholly different from the first, is that the university should first discover what the people most want and need, and make that the basis of the program. I am not suggesting that the first approach is wrong, for many fine universities follow that system. I simply want to point out that St. Francis Xavier chose the second course, and that has remained the guiding principle of the Extension Department to this day.

Group Enlightenment

The next dominant feature of the extension program follows naturally from the first. While a great deal of university extension work and adult education generally aims at personal or individual improvement, the emphasis from the beginning in the St. F. X. program has been on group enlightenment. Again, it is a matter of philosophical approach. One method of adult education focuses attention on personal improvement to help one gain new skills and information that push him along faster in a competitive world. Ours has been rather the indirect approach, exposing large numbers of people to ideas that gradually create the framework for a better social order, in which, incidentally, better individuals will also develop.

The third characteristic of the St. F. X. Extension Department that deserves special emphasis in a review of

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* From an address at the Silver Jubilee of the St. Francis Xavier University's Extension Department, at Antigonish, Nova Scotia.

its philosophy is this—it dares to touch upon the economic. Whether it be the matter of industrial wages, the low salaries of teachers, the price paid fishermen, or the cost of fertilizer—from the beginning our workers have crossed the line that educators were not supposed to cross.

But face the economic issue the men of the Extenion Department did. From the beginning they threw in their lot with those who grappled with tough economic questions on behalf of farmers, fishermen, and industrial workers of this country. For those who blazed the early trails had two qualities above all others: First, they had dedication to an idea, a fierce belief in something apart from their own personal interests. And, second, they had the courage to carry their belief through to the finish, generally from humble beginnings and often against great opposition.

Ours is essentially a task of partnership, partnership with all and any persons, agency or institution that has the same ultimate goal that we are trying to reach.

Let us pray that we will be as aware of the job to be done as were those who laid the foundation of this work twenty-five years ago; pray that our eyes be always open to the social injustice of our time, and that we have the devotion to duty and the courage of those who have gone before.

"The Maritime Cooperator"

• I read *The Maritime Cooperator,* published at Antigonish, Nova Scotia, eagerly for several reasons. It keeps me in touch with good people I know in Nova Scotia and introduces me to new people. It gives me a gist of lively news combined with sound thought. Indeed, action and philosophy are well blended. *The Maritime Cooperator* is published "in the interest of vital education, land, crafts, and Christian cooperatives."

I dip into a recent issue. The very last item is a letter to the editor, signed simply by "Young Citizen." The writer says that the Maritimes are being called "a distressed area," that unemployment is high. Well, one group of young farmers, organized four years ago, is doing something about it. The motto is: "The well-informed junior farmer of today is the successful farmer of tomorrow." They are studying, planning, working together. "They are protecting the dignity of the profession of farming, and promoting better rural-urban understanding."

"The members promote all cooperative endeavor from the community level onward." The activities are for an age group between the 4-H Club and the senior farmers. They are not waiting for Santa Claus, but endeavoring to improve the quality of farm products, for better nutrition, and for a "fairer income" for the farmer. They have sponsored all sorts of recreation events. "We feel that people of this age group with rural background can mean the beginning of a new and happy era."

As in many other issues, Msgr. M. M. Coady is quoted. And the young people described above seem to be carrying out his ideas found on another page. From the power house, known as the Extension Department of St. Francis Xavier University, comes this:

"We want our people to look into the sun and into the depths of the sea. We want them to live, to love, to play and pray with all their being. We want them to be whole men and women eager to explore all the avenues of life and attain perfection in all their faculties. Life for them should not be in terms of merchandize but in terms of all that is good and beautiful.

"They are the heirs of all the ages and of all the riches yet concealed; all the creations of art and literature are for them. If they are wise they will create the instruments to obtain them. They will usher in the new day by attending to the blessings of the old. They will use what they have to secure what they have not."

After this quotation, Theresa MacDonald gives twelve specific suggestions for women's activities in cooperatives.

And so forth. The Home Editor comments on "Life Can Be Too Soft" . . . The Nova Scotia Wool Board paid slightly over forty-two cents a pound for wool in 1953. Instructions are given for shipping fleeces in 1954. "Each fleece should be tied separately with paper and string and packed in old, but clean sacking." . . . In Ottawa it costs as much to distribute milk as the farmer gets for producing it. . . . Cooperative fire insurance is spreading in Prince Edward Island. . . . At Kentville a poultry group sold over $500,000 worth of eggs and meat. . . . There are now 384 employees of cooperatives on Cape Breton Island.

—Benson Y. Landis

Successful Church Identifies Itself with Community

• The Christian Church of Owingsville, Kentucky "has so identified itself with the people of town and country that it touches the lives of practically every person in the community. It is an outstanding example of a significant church," writes Forrest L. King, secretary-director of the Kentucky Christian Missionary Society, in a recent issue of *World Call.*

Mr. King believes it was no accident that George C. Frey, pastor of the Owingsville Church, was recognized at the International Convention of Disciples of Christ as 1953's Rural Minister-of-the-Year. "When the Freys went to Owingsville," he writes, "the church was an average small-town congregation in a county seat of about 950 residents, 200 of whom were unchurched. Today the church has a total membership of 496 persons." This increase in membership has been achieved, in part, by keeping the church's doors open to organizations for meetings and by enlisting community leaders as working church members.

The Owingsville Christian Church has received the Rural Church Award given annually by the University of Kentucky for community service. It has also received a citation of merit from the Town and Country Development Program, sponsored by the Sears and Roebuck Foundation and administered by Emory University.

Painter of the Ranch Country

Einar Olstad, who lives in the heart of the Badlands of Western North Dakota, near Sentinel Butte, has become at age 76 the State's best-known regional artist, the *Rural Lutheran* reports. Mr. Olstad, who is a Lutheran, painted a bit when a boy, and resumed at the age of 61.

He paints the typical scenes and typical people of his region. His paintings often tell a story. One of his productions is entitled "Badlands Square Dance." It tells of the return of a rancher who had just disposed of good cattle for three cents a pound. He nevertheless had a good time in town, and, to salve conscience, brought home new clothes for the women of the family. The square dance was put on to enable them to show off their finery.

The painter became a blacksmith when a boy. Lest he be diverted from blacksmithing, he then destroyed his brushes. He resumed during a great drought, when there was no farm work to do, and after a sister who had gone to Sioux Falls sent him a box of paints.

His first paintings were those showing the sufferings of people and animals in time of drought. Other subjects are described as "gently satirical." He also does wrought iron work, and his figure of horse and rider stands at the entrance to Theodore Roosevelt National Memorial Park. Mr. Olstad has had a number of exhibitions and has sold many of his paintings.

Autumn Days

Our Father, who dost robe the world in wondrous beauty, we thank thee for this autumn day. As our hearts are gladdened with the sun rising into a glowing sky; as the blue heavens exhalt our feelings; as the reds, greens, yellows, greys and browns of the woodland and pastures set before us a memorable panorama of form and color; we praise thee for this beautiful world. Thou only canst make it so. We admire it and adore thee. Help us to grow into thy loveliness. In Jesus' name. *Amen.*

—MARK RICH

Dairy Farm near Cedar Rapids, Iowa
Photo by U.S. Department of Agriculture

As I See Life

JAMES E. WAGNER

• It was in 1952 that the Rev. Elden E. Ehrhart and his wife accepted the call to Dushore, Pa. This charge of the Evangelical and Reformed Church had declined to the point where it was felt that the three churches constituting the charge would soon have to close their doors unless something radical was done to save them.

Well, last month on my way to a preaching engagement in Auburn, New York, I stopped at the Dushore parsonage for a little visit with the Ehrharts and discovered that with the quiet enthusiasm and devotion I had come to expect of them they were happily carrying on their work in the charge.

With no trace of conceit or boasting, they told me of some of the fine things that had been happening to them. It sounded like a good story; and, when the pastor gave me a copy of a parish letter which he sent out to the homes of the three congregations on the occasion of his first anniversary with them—I found I had a column virtually written for me.

In quoting that parish letter—which this young pastor and his wife haven't the slightest idea I'm going to do—I call attention to the fact that—again quite characteristic of them—the letter stresses the response of the people "You . . . You . . ." instead of suggestions that what had been accomplished had been a "We" achievement.

Here is the way the letter read.

"Did you know you did all these things in one year?

"You were able to add 21 new members.

"You ended the year with all bills paid, including the (missions and benevolence) apportionment which was a bit over-paid in each church.

"You showed your concern for others not only in apportionment paid but in fully paying our World Service quotas, one church overpaying it considerably. You also showed this

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concern by paying the first half of your quota for the National (home) Missions building fund campaign, and by contributing to Phoebe Home for Old Folks, Bethany Home for Orphans. You gave financial help to a needy family, canned 462 quarts of food for the orphanage and gave gifts of cash and various articles for the orphans at Christmas.

"You provided a new and better organ for the Dushore church, an organ was given to the Elkland church, and at present the organ at Overton church is being electrified.

"You made other gifts available for the church: a beautiful private communion set, an SVE tri-purpose film and slide projector and screen, pulpit light, lectern light, new hymnals, picture of Christ Knocking at the Door, a communion tray, gowns for choir and minister. Over $1,400 can be paid on the $1,700 debt of Dushore church.

"You began a completely new Sunday school at Overton, an adult Sunday school at Dushore, and changed from a nine to a twelve-month Sunday school at Elkland.

"You paid off the debt on the parsonage, and in addition put in some new wiring, a new linoleum floor, a new electric stove, an 80-gallon water heater in place of the former 50-gallon heater, a heat register in the kitchen, cleaned the furnace, replaced the old flush box and some old faucets in the bathroom, did some much-needed plumbing, filled in the back yard and beautified the rear of the parsonage with a new picket fence.

"You started Youth Fellowships, a Woman's Guild and a Men's Brotherhood and affiliated both Guild and Brotherhood with the national organizations.

"You began a Lord's Acre project, painted the Dushore church kitchen and had a housecleaning time in each of the churches.

"You became members of the County Religious Film Library.

"You reduced the amount of financial assistance from the Board of National (home) Missions from $600 to $300 per year.

"You had midweek Lenten services and used self-denial offering boxes for the first time.

"You united with other churches in union services for the Revised Standard Bible observance, World Day of Prayer, Universal Week of Prayer, Good Friday afternoon, Reformation Day dinner, Daily Vacation Bible School, and in the Interdenominational Choir and the like.

"You received a better sense of belonging to the Charge by coming to know people of the other churches at our union picnic, a union meeting in September and a union Thanksgiving service.

"You attended church, registering an average attendance of 69 at Dushore, 37 at Overton, and 45 at Elkland.

"You succeeded in getting back into the church some folks who had been out of it for a long time.

"You contributed to a new mission church being built at St. Petersburg, Florida; the Elkland church sent a bag of used clothing overseas; and the churches gave an offering for the fire victims in our neighboring community.

"You purchased 15 copies of the Revised Standard Version of the Bible.

"You were very kind to your pastor and his family by your many gifts, your many little acts of kindness and thoughtfulness, by your willingness to do things and your prayers. You have made them feel at home."

What a remarkable list of things accomplished in one year by three small congregations whose fortunes had declined to the point where they were threatened with the prospect of having to close their church doors!

And what a remarkable illustration of what a consecrated pastor and his wife can accomplish in a seemingly impossible situation!

And what a rebuke this story is to those dyspeptic souls who assume that religious devotion is a thing of the past!

—Reprinted from *This Too Is Missions*, published by the Evangelical and Reformed Church, 1720 Chouteau Avenue, St. Louis 3, Mo.

Roanridge Rural Training Foundation

The National Town and Country Church Institute of the Protestant Episcopal Church was organized in 1943 and 1944 to provide a summer program for seminary students using the facilities of Park College at Parkville, Missouri. The Roanridge Rural Training Foundation was organized through the original grant of a 320-acre farm in Platte County, Missouri, by Mr. and Mrs. Wilber A. Cochel. In addition to this grant, a gift of 90 acres adjoining the farm was secured through the efforts of Mr. Cochel and others.

Starting with a run-down farm, eroded land and practically no buildings the property now includes modern farm buildings and machinery, greatly improved land under complete soil and water management, a central administration building and two staff residences. The value of the property has risen from $20,000 in 1947 to more than $300,000 today. Demonstrated on this property are a large well-run modern farm for the purpose of raising registered Shorthorn cattle and a small one-acre project developed with hand tools and a minimum of expense to show the possibilities available to any rural clergyman in his own backyard.

These are the material things but in the course of their improvement and development three hundred and twenty-seven young men and women have received some training for the rural ministry. In the summer of 1953 field work was done by these students in small communities of twenty-two states. Graduates of this summer training program are serving churches in forty-three states and in Canada, Haiti, the Philippines, Brazil, Alaska and British Guiana.

In 1947 the work of the National Town and Country Church Institute was a summer program. It is now a year-round program including the development of three small rural churches in the immediate area, the directing of conferences and short courses for rural clergymen and laymen, and refresher courses for former students.

Community Improvement Clubs in Tennessee*

HOWARD J. BONSER and BERYL B. MAURER

• The organization of rural community clubs in Tennessee has been a movement of major importance. Through these clubs, families, organizations, and institutions in the community channel their efforts in solution of local problems. Many factors are involved in the rise of this movement; however, underlying all of them is a fundamental change in agriculture arising out of technological and social inventions, requiring that rural folks, if they are to attain a rising level of living, must spend increasingly more of their production and consumption efforts in group endeavor.

Factors

A recent study of six rural communities in East Tennessee was made with a view of understanding the processes by which they do their planning and execute their plans. And through this study a great deal of pertinent information was obtained. The communities investigated were as follows: Powell Valley; Cherokee; Kansas; Boyd; McDonald; Battle Creek.

The social structure of the community, including organizations and institutions, neighborhoods, status levels, etc. was considered, and attempts were made to see the major activities of organizations and institutions, the relationships of these groups to each other, to the Community Improvement Club, and to other agencies outside of the community. All families were coded by certain characteristics such as occcupation, tenure, church, children in school and interest in the Community Club. Finally a cross section sample of approximately twenty percent of the families were questioned as to their knowledge of the Community Improvement Club, their participation, and their rating of club projects and programs from the standpoint of both appropriateness or need, and of effectiveness.

Upon the completion of field enumeration the investigators met with leaders in the respective communities and discussed their findings from the standpoint of accuracy, completeness, and use.

It is believed that the findings have immediate application in rural community organization anywhere under similar cultural conditions. These communities had no unusual situations. Except for McDonald, all were open country communities. They ranged in size from 74 to 197 families. Stores, churches, and organizations were those commonly found in rural communities.

From the investigation it seems that from one-third to one-half of the families in these communities are not participating in the program of community improvement, and that probably not over one-fifth are furnishing dynamic effort.

Women's organizations played a major role in each of these communities. Families in which the homemaker was also a member of the local Home Demonstration Club were also interested and active families in the Community Club.

Communities in Process

An exhaustive study of motivation was not attempted. Instead, an attempt was made to record only those factors that appeared most important.

First, was a recognition of a situation about which something could be done by group action and out of this recognition grew a desire for improvement. The situations were often quite different: e.g., in Kansas community, changed farming conditions, disintegration of three small neighborhoods as effective social groups and the need for telephone service were involved; in Powell Valley and to some extent in Battle Creek and in Boyd, a long experience in farmer discussion groups was involved. In all cases there was, however, a desire on the part of some to exercise a degree of control over their environment: i.e., to do something about conditions and changes taking place and not just stand helplessly by.

Second, was a psychological satisfaction arising out of group endeavor. To some extent this was the opportunity of individuals to receive recognition for their own efforts in meetings or projects. But more often it was through identification of oneself to a community movement or successful project.

Third, was the stimulation from outside contacts such as the Agricultural and Home Economics Extension Programs, Unit Test Demonstration farmers, Area Demonstrations. The Extension Agents' influence was especially strong during the formative years of the clubs.

Fourth, was the Community Improvement program with its contest and prize incentives. This program was flexible enough so that effort on almost any unmet need in the farms, in the homes, or in the community could be counted in the scoring.

Fifth, was the stimulation and drive arising out of the Rural Life conferences held in three of the communities. These conferences, strongly oriented towards the church, gave church sanction to community endeavor and made it more purposeful to many.

Sixth, was the embracing of these programs as the peoples' program. This democracy of purpose, though imperfect in all cases, did serve to diffuse responsibility, to exert social pressure for performance, and to identify community interest with personal interest.

Planning

Plans were drawn up in advance for the year in all communities. Project plans were drawn up by the action committees in two communities; by the incoming and outgoing club councils in another; by a nine-member planning committee in still another; and largely in regular meetings of the remaining two clubs. Ap-

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* From a study made under the auspices of the Agricultural Experiment Station of the University of Tennessee and the Tennessee Valley Authority.

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proval of projects at regular meetings of the clubs was followed in all cases.

Reasons for selecting given projects were related to the apparent success of the projects themselves. Projects dealing with farm problems were scored the highest by community members at large. These were followed by home projects and community or civic projects. Those dealing with crops (pastures, soils, fertilization, reclamation) were the most popular farm projects and also considered the most successful. In the home group the securing of telephones and electricity was rated highest, and in the community group the health projects were so considered.

Unit Test Demonstration Farms were used to advantage in some communities as a means of imparting technical know-how. Speakers were brought in from the outside to discuss problems which the club was working on. Visual Aids (film strips, movies, and pictures taken in the community) were effective in some communities. In three communities study groups or adult classes were used effectively.

The investigators felt that systematic evaluation of progress on projects and resetting of goals would improve performance in these communities.

Talking Books

• The Talking Books division of the American Foundation for the Blind celebrated its twentieth anniversary in April, 1954. The division has recorded 2,000 titles in its two decades and has distributed free, with government backing, nearly 3,000,000 sets of records. The sets, many of them recorded by famous writers and actors, average eighteen 12-inch, long-playing records per book, but run as high as 169 discs for the Bible and 119 for "War and Peace."

This year the government appropriated nearly $1,125,000 for Talking Books. Book publishers assign rights for the project, with the provision that the records are to be used only for the blind, of whom there are said to be about 314,000 in the United States.

Audio Book Company has released four new albums consisting of Books of the Old Testament to supplement their line of the "Talking Bible," (The King James Version of the New Testament). Recorded at 16 2/3 rpm speed, the records can be played on any standard 33 1/3 phonograph or record player by using a special slow-speed adapter designed by the Audio Book Company. The Old Testament selections, packaged in attractive, gold enstamped simulated black leather albums, are: Genesis, Psalms, Proverbs, Ecclesiastes, Solomon, Judges and Ruth.

As additions to the Audio Book New Testament which, on twenty-six records, offers 23½ hours of playing time, these modestly priced albums offer a full sixteen hours of reverently read Bible recording.

Future releases, timed to reach the fall market, will include albums of the work of Edgar Allan Poe, children's poetry and classics in poetry. Inquiries should be directed to: Audio Book Company, St. Joseph, Michigan.

Manuals

• James M. Carr, Executive Secretary of the Town and Country Church Department of the Presbyterian Church in the U.S., has developed two manuals for use by committees on town and country church work. One manual is for use by the committee of the presbytery and the other by the committee of the synod. These are practical manuals and should make it possible for a committee to function effectively. The divisions of the manuals are: Personnel; Promotional and Educational; All Town and Country—Not Just Home Mission Churches; Relations with Other Committees and Agencies; Program (15 and 18 suggestions, respectively); Finances; Meetings; and The Assembly's Town and Country Church Department. A tear sheet on the back provides a form for recording the names and addresses of the committee members at denominational headquarters.

New England Plans for the Future

The New England Town and Country Church Commission, which has played an important part in the development of rural churches in New England for more than a quarter of a century, has adopted a new constitution. Organized when there were no councils of churches, and the denominations were not able to do much for the small church at the crossroads, this Commission has helped to finance workers in the field, encouraging the wider parish movement, and has brought together ministers and other rural workers for the annual Rural Church Workers' Conference.

With the increase of denominational Town and Country Departments and the establishment of a council of churches in each of the New England states many of the earlier activities of the Commission are no longer proper functions for our group. Under the new constitution, the New England Town and Country Church Commission will be a research and sharing fellowship functioning through its Executive Board and eight committees, to make available information concerning activities going on in New England in various areas of interest. One of the ongoing projects will be the annual Rural Church Workers' Conference, which is one of the finest conferences for rural workers held in the East.

Officers elected under the new constitution to serve for 1954-1955 include: Rev. Ben Andrew, Lunenberg, Mass., president; Rev. Elden Bucklin, Colchester, Vermont, vice-president; Rev. Gladys York, Cumberland Center, Maine, Secretary; Mr. Harvey Kazmier, Brookline, Mass., associate treasurer; Rev. Gertrude Harris, Phillips, Maine, Director of Public Relations. Committees have been appointed on "Church and Community Relations," "Literature," "Religious Education," "Evangelism and Worship," "Social Education and Action," "Rural-Urban Relations," "Radio and Television," "Theological Seminaries."

—Gertrude Harris

A Sage at Eighty*

BENSON Y. LANDIS

• A man of wisdom, a thinker in a world of clamor, one who took the cadences of simple speech and transmuted them into high beauty and memorable rhythm—these are only a few of the attempts to sum up Robert Frost's life and work. In 1954 he recalculated from available records, and found he was to be age 80 and not 79. Thus there was an appropriate celebration. Frost wrote short prose on Frost. The tributes have been warm and discerning.

In a few conversations in years past I learned quickly about Mr. Frost's disdain for easy labels. He was impatient with good and prominent friends in New York who simply called him a "nature poet." He is, of course, a man who constantly deals with the issues of life, and perhaps that is why the National Council of Churches invited him to appear on a television program under the general theme of "Frontiers of Faith" (which program will be considered later in this series).

The Symbols

As every reader of his poetry knows, much of his symbolism is that familiar to the farmer and to those who live near to woods and pastures. More specifically, the words have a New England flavor. But just as there is a universalism in every neighborhood, so there is a universal meaning attached to or embodied in the cadences of simple rural speech that appear in the poems.

Often Mr. Frost has been called the most American of our poets, and the judges who awarded him a Pulitzer prize four times have been aware of this distinct quality in the writings. Some of us call him the most distinguished of the rural poets, or among the poets who sense and understand the unique rural values. And we put this label, knowing that what is said about things rural in the poems is of significance everywhere in the world.

* First of a Series on Robert Frost.

Maker and Finder

"Poems and materials of poems shall come from their lives, they shall be makers and finders," wrote Walt Whitman in a grand generalization. "Robert Frost's poems are the people; they work and walk about, and converse, and tell their stories with the freedom of common speech," observed Louis Untermeyer, himself a modern poet. "Frost knows humanity without its 'company manners.'" Untermeyer also said:

"Robert Frost has written on almost every subject. He has illuminated things as common as a woodpile and as uncommon as a prehistoric pebble. . . . But his central subject is humanity. His poetry lives with a particular aliveness because it expresses living people." And this may be why Robert Frost is a poet who is read and admired everywhere in the United States, as Mark Van Doren has declared. He has also said that Frost knows how to say a great deal in short space, to express in a few words "more truth than volumes of ordinary rhetoric can express."

Biographical Notes

Frost's ancestors were Scotch and English. His father, William Prescott Frost, left Republican New England to work on a Democratic paper in San Francisco, and there named his son Robert Lee Frost. The first ten years of the poet's life were lived in the frontier town of San Francisco where men handled revolvers as frequently as Bostonians then handled canes. His father could not stand the life, however, and died of tuberculosis in his thirties. Frost's mother, Isabelle Moodie Frost, descended from Scotch seafarers, took him back to the New England of his ancestors when he was eleven years of age.

At age 15, Frost's first poem was printed in the bulletin of the high school of Lawrence, Mass. Two years later the *Independent*, of New York, purchased the first poem for which he was paid. He received $15 for it. His mother, who was a teacher, was, according to reports, more pleased than other relatives. Among these were those who believed nobody could make a living as a poet. The grandfather is said to have remarked that the young poet could take a year in which to demonstrate if he could become successful. The young man's wise reply was: "Give me twenty years." (It took precisely twenty years.)

The next twenty years were marked by varied pilgrimages. While at school, Frost worked in spare time and summers in the shoe shops—in the days when one put pegs into the mouth and nailed soles to shoes on lasts between the knees. He made hay and pushed hand carts in the woolen mills. After graduating from high school, Frost went to Dartmouth College, but stayed only a few months. He came back home and took his mother's school at Methuen, Mass. Also, three years after graduation from high school, he married Elinor Miriam White, who was co-valedictorian. He wrote pieces for newspapers. He went to Harvard College at age 22, remained only until he was 24. In later years when he went to a Harvard commencement as a famous figure from the literary world, Frost told a professor of English that that teacher had harmed him the least.

Off to England

Robert Frost went to farming at Derry, N. H. at age 25. Mr. Frost once told me that during his farming experience (whether at Derry or elsewhere, I know not), he milked the cows at noon and midnight. He was a poet who kept bad hours, and he found that after a while his hours for milking were satisfactory—the cows expected him at noon and midnight. After a few years, Frost taught at an academy while on the farm. After ten years at Derry, he sold the farm and set sail for England.

The Frosts lived quietly in English villages for a few years, and farmed a little in Gloucestershire. One eve-

(*Continued on Page* 14)

ning, he suddenly thought of taking the poems he had written over twenty years to Mrs. Nutt, widow of David Nutt, the publisher who had brought out Henley's poems. Mrs. Nutt liked the poems and published a slight volume, named *A Boy's Will*. The title had come from Longfellow, of whose works I have heard Frost say: "That is what I call poetry." Longfellow's lines had been:

> ". . . A boy's will is the wind's will,
> And the thoughts of youth are
> long, long thoughts."

Return to America

The reviewers in England were fascinated by this simple vocabulary linked with keen observation. A year later, they gave as hearty a welcome to a second book, *North of Boston*. American critics and publishers soon took notice, too. When Robert Frost returned to America shortly after the outbreak of World War I, he found the books that were published in England also on sale here. He was now widely acclaimed in America. His response was as expected. He went to a hillside farm near Franconia, N. H., to write poetry, and to make brief excursions as lecturer at colleges. He also moved to Vermont, where he lived at South Shaftsbury, and elsewhere, and now owns a farm at Ripon, where he lives in the summer. His winters are spent at Cambridge, Mass.

(In later issues I wish to explore certain of the Frost's poems, to reflect on Frost's prose, to note references of Frost to Frost, to review the television program, "Frontiers of Faith," and to recall portions of interviews with Frost on poetry and rural life.)

Program of Advanced Religious Studies

A new program of Advanced Religious Studies is to be inaugurated at Union Theological Seminary, according to an announcement by the President of the seminary, Dr. Henry P. Van Dusen. The program provides that each year, some twenty to twenty-five of the ablest and most promising younger religious leaders from countries throughout the world will be invited to Union Seminary on fellowships for a two-fold purpose: to undertake specialized preparation for their several vocations and, through living together in a residence-center which the seminary will provide and equip, to participate in a communal life of fellowship and study.

The Program of Advanced Religious Studies is made possible by a grant from the Rockefeller Foundation of $525,000, which will sustain the plan for an initial five-year experimental period. The first appointments will be made for the academic year 1955-56.

The program will be under the general supervision of the faculty of Union Seminary with the assistance of a board of advisors. During the initial year Dr. Hendrik Kraemer, formerly professor of the History of Religion at the University of Leyden and founder of the Ecumenical Institute, Bossey, Switzerland, will be in residence at the seminary as Harry Emerson Fosdick Visiting Professor.

Fellowships to be awarded under this grant are not open to application. Candidates will be nominated by church leaders and others throughout the world.

Churchmen's Week—October 10-17

Churchmen's Week will be observed this year by over 100,000 American churches. The dates are October 10-17; the theme, "Time for Decision."

One of the special features of this nationwide celebration of Churchmen's Week is the "Men and Missions" observance on Sunday, October 10. This will be held in many churches to promote missionary interest in the laymen and inspire more adequate missionary giving. A united churchmen's rally will be held on Wednesday, October 13; Laymen's Sunday will be observed October 17.

Guides for the observance of this week have been prepared by the General Department of United Church Men, National Council of Churches, 257 Fourth Avenue, New York 10, N. Y. The Department will be glad to answer any questions regarding programs for the week.

Creed of the Soil Conservationist

I believe God created the earth by his divine processes for the benefit of man, not one man, nor one generation, but mankind for all time.

I believe the Almighty gave man an inheritance of the earth, not to be hoarded as a miser guards his treasure, but to be used with wisdom for the perpetual benefit of all men.

I believe all of mankind, regardless of race or creed, are entitled to a fair and equitable share of the earth's bounty commensurate with their own efforts. But in so believing, I hold the irrevocable conviction that man himself owes earth a debt of respect and fealty.

I believe that whatsoever a man soweth, that shall he also reap; that he who manages his fields, pastures, woodlands, and streams with respect and wisdom shall reap the bountiful harvest, and so shall his descendants, while he who uses them selfishly, thinking only of his own immediate gain, shall bring to grief his land, himself and his children's children.

Therefore, I dedicate myself to the task of helping my fellow man realize his own personal responsibility in conserving the earth for the generations which follow. To this end I shall devote my best knowledge in guiding the efforts of others who use the soil so that the land which nurtures us shall be fruitful without end.

For truly, the earth is the Lord's and the fullness thereof, but the responsibility for its stewardship is vested in man.

—Reprinted from *Farm and Ranch*

Uncoordinated

Let charity be unrestrained
And relatively weakly trained
By all the bureaucrats' red tape—
Let this good thing at least escape.

Love you be uncoordinated
By expert who's opinionated—
Be free to seek wide, and to roam,
And dance like lively sea's white
foam.

—Rusticus

BOOK REVIEWS

Personal Security Through Faith. By Lowell Russell Ditzen, with an introduction by Ralph W. Sockman. Henry Holt and Company, New York. 1954. $3.50.

This most helpful book is a round-up of tested axioms of human behavior. The author has fattened them, so no bones show, with illustrative material from many a far-flung meadow of experience and amazingly wide reading. He has brilliantly corralled them with simplicity of form for the searching soul and with expert literary skill for the sophisticated.

Few can read this book without clear self-recognition and a desire to change at least some aspect of living. Dr. Ditzen takes pictures of his theses with wide angle lenses, then marches to the other side and exhibits the antitheses. "Ours is a capacity to meet changes, either with the sturdy, gnarled strength of the oak on the uplands, or the sinewy bending of the willow in the valley," suggests this type of wise approach. Yet nowhere does one suspect that he is academic or trying to be safe in any discussion.

The theme of security is carried throughout. While the title suggests a selfish plan of personal security, one meets the assumption that security is a by-product, and not a goal, of a life unselfishly lived upon Christian principles. Whether one wishes to have security, to know and follow God's will, or to express the love of Christ toward others, the recipe is the same. Hence, with only a few minor changes, the book might be entitled, *A Modern Primer of Religious Behavior,* or *How to Keep God's Commands in Our Day,* or *How to Make Love Work.*

In the last chapter, the author broadens his base beyond just the Christian faith, defining religion as, "what a man thinks and feels and believes and does at his highest moments." He thus opens the reader to the insecure fear that, unless he has high moments, he hasn't religion. Father love is not dependent upon a son's high (or low) moments, but is offered unconditionally. The burden-lifting, security-giving Good News of the Gospel is more, "Look what God has done!" than, "Look what man must do." The latter corollary must follow, of course. Dr. Ditzen believes this and points it out; but the definition remains to confuse, at least this reviewer.

Aside from this inconsistency, *Security Through Faith* is a throughly excellent and necessary book for the secure and insecure alike. All of us are the richer for its writing.

—Laing W. Sibbet

Dig or Die, Brother Hyde. By William J. Hyde. Harper and Brothers, New York. 1954. $3.00.

Anyone who picks up *Dig or Die, Brother Hyde,* and is interested in the Protestant ministry, will have a hard time laying it down. The book is filled with dramatic, humorous, and the down-to-earth experiences of a Methodist preacher. For this book is an autobiography, and it tells the story of William Hyde's life from the time he, a twenty-two-year-old Canadian, landed in the Dakota Territory to serve a non-existent church, with no salary and only $60 in his pocket, until his retirement.

Brother Hyde understood the problems of every type of church—from sod-house shanties to great tabernacles, from the four-point circuit to the down-town church, from the church in an industrial section to the college church. So effective was he as a preacher that he served a stint as full-time evangelist in the area of Chicago and was for several years a teacher of homiletics in a Chicago seminary.

The period of Brother Hyde's ministry was one of great controversies—the liberal-fundamentalist; the religion-science; the capital-labor—and in all he faced issues squarely and fairly. Though he was fearless in the stand he took, he never forgot the value of the individual.

Throughout the book Brother Hyde expressed freely his philosophy of life and his theological position. Though some will not always find themselves in agreement with him, they must admit that he had the practical turn of mind which characterized the Wesleyan movement.

I would recommend this book to young men preparing themselves for the ministry, to more mature ministers, to pastors of other denominations, and to Christian laymen. The latter will be inspired by Brother Hyde's devotion to every church to which he was appointed and to every person assigned to his care. In other words, it will be a rewarding book for any Christian to read.

—C. Edwin Murphy

God's Country and Mine. By Jacques Barzun. Little, Brown and Company, Boston. 1954. $5.00.

The United States of America is the adopted homeland of Jacques Barzun. And he calls it "God's Country" because ". . . by heeding the better men among us, and doing something practical about it, we have developed a truer because more exacting conception of mankind." Through Point Four, the Marshall Plan, and participation in international humanitarian organizations, "we are carrying to every part of the world our own innocently shrewd form of the social gospel."

The author of this book feels that the concept of equality has really attained a foot-hold in "God's Country." But the physical attainment of our civilization "seldom makes the most of its resources in men and raw materials. It gobbles up forests, ruins scenery, and exhausts mineral deposits." This exploitation of natural resources, accompanied by our social concern for equality, has raised questions of "the rights of ever larger numbers, and increases in technical offences and technical duties."

But our religious forms are far behind, Mr. Barzun says: "I find that the current language of devotion in this country . . . is virtually incomprehensible . . . there does not exist a single creed which a religious temperament educated in science, art, and democracy can accept."

Much of our development has been achieved by specialization or professionalism, and each profession "is a natural, unconscious, conspiracy against outsiders. . . ." This con-

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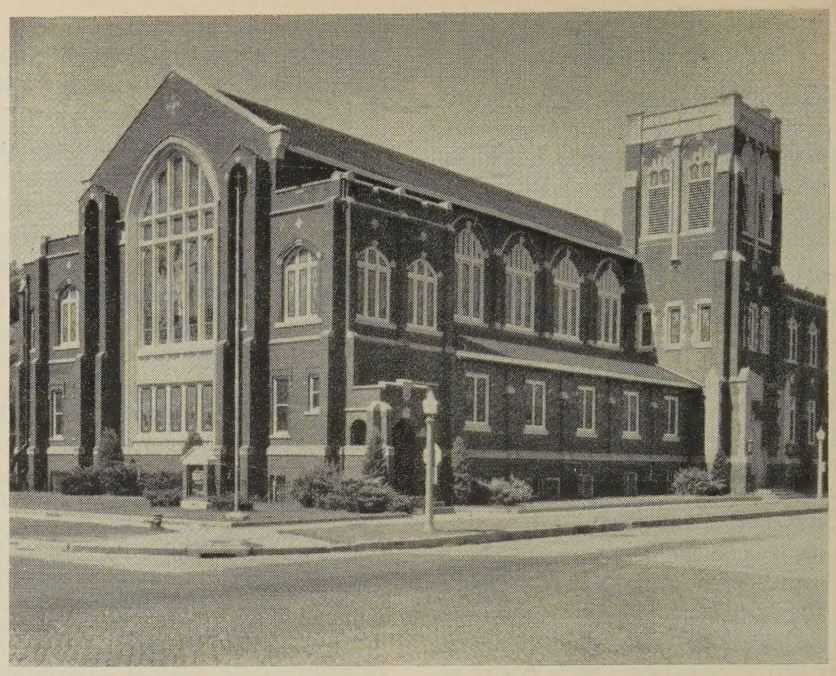
HOLBROOK LIBRARY PACIFIC SCHOOL OF RELIGION

Announcement Regarding the 1954 Convocation on the Church in Town and Country

The Place and Time: Salina, Kansas, October 26-28, 1954.

Registration Fee: A registration fee of $2.00 will be charged to help carry the expense of the Convocation. This is paid when you register at the First Presbyterian Church, Mulberry and Eighth Streets, Salina, Kansas.

Who May Attend: Everyone interested in the town and country church.



First Presbyterian Church, Salina, Kansas, Headquarters for the 1954 Convocation

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spiracy against outsiders leads each group to a narrow view, to the use of pseudo-scientific mumbo-jumbo—"of empty noises like Bab-O, Duco, Rinso . . . Hydromatic, Hooperating."

Every page of this book is filled with brilliant descriptions and interpretations. Many are wholesome irritants, for they make the reader think. As the sub-title describes it, the book is "A declaration of love spiced with a few harsh words."

—Don F. Pielstick

The Farm and The City. By Lawrence Witt and Mordecai Exekiel. Columbia University Press (International Documents Service), New York. 1953. $1.00.

This study shows "the ways the prosperity of the farmer and the prosperity of the city worker are dependent on one another." Prepared by the Food and Agriculture Organization of the United Nations, it is based upon statistics available in the various nations.

The study provides information to help bridge the gap between the interests of farmers and city workers. Too often, rural and urban interests have been pitted against each other while in reality "the incomes of farm and city people rise and fall together. . . . If any group is depressed, other groups and the nation feel the effects."

The study goes into a careful and graphic analysis to show how industrial activities affect farm incomes, how farm incomes change with national income, why farm incomes are more variable than city incomes, how city people depend upon agriculture, and how distribution of income affects the demand for farm and city products.

The numerous graphic illustrations are of great assistance in comprehending the brief and solid text.

—D. F. P.

Preachers' Progeny. By Claire Reasoner Barry. Vantage Press, New York. 1954. $2.75.

Any little girl who is called "Fatty," who is overshadowed by a big brother with beautiful brown eyes, who is periodically called upon to give up all her old friends and make new ones, and, in addition, lives under the cloud of being a "Preacher's kid," might reasonably be expected to have a pretty hard time, yet in *Preachers' Progeny,* this little girl, grown older, gives us a truly delightful account of the doings of her family.

Father, a Methodist preacher with singularly winning ways, kindly wit, a passion for learning, and genuine love of mankind, is the head of this lovable household. Mother, who is human enough to indulge in trite sayings, has a beautiful singing voice and a green thumb. Matt, the older brother, has a knack for making things, a curiosity about medical matters, and a turn for getting into innocent scrapes. And Clara, the author, remembers the kindliness of parishioners as well as some of the unpleasant happenings one might expect in small-town parsonage life.

Although the book is lightly done, there are many deft touches in the portraits of the Bishop, the Presiding Elder, teachers, a drunk, the "Trumpet," Scrubby, and many others. One's only regret is that we shall have no more books from the pen of this gifted author whose forgiving laughter washes the bitterness from what could have been unhappy memories.

—Florence Ziegler Sanger